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tion the word Catholic, although Colonial Virginia enacted special and very severe laws against Catholics. Quakers, Presbyterians, and "dissenters" in general receive fair notice. The author deems it "a subject of gratification to Virginians that, though there was in the colony much irritating and troublesome persecution in the way of fines, and some banishments and imprisonments, no one was ever put to death within its borders for either religious views or witchcraft, nor with the exception of some whippings—not many apparently—and where witchcraft was the charge, a few duckings, were such offenders made to submit to corporal punishment."

The author puts clearly, in her Preface, the purpose of a work such as she has undertaken: "How may we call to life the everyday men and women of other times, obtain glimpses of them in their homes, going about their business or pursuing pleasure, know them as they were known to their families and neighbors? Not by reading history. . . . A gossip letter, though crumbling and yellow, telling what company the writer had for dinner and what there was to eat, the jokes that were cracked and healths drunk; a fragment of a diary giving the neighborhood news, the condition of the crops or the latest political excitement; a tailor's or a milliner's bill; a will; an inventory; a court record of a lawsuit or a trial, will make a bygone day more real than volumes of history." Virginia, she assures us, "is rich in this graphic kind of material," in spite of "the lamentable destruction of early records." For there still remain many colonial county records, collections of family papers, quaint newspapers and pamphlets, privately published and other somewhat (relatively) inaccessible books, and upon such scattered and fragmentary sources she has drawn to furnish forth a stately and carefully compiled volume.

HUGH T. HENRY, LITT.D.

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**De Geschiedenis Van Het Amerikannsche Volk.** By Arthur Meijer. Bewerkt door. H. H. Langereis, Grand Rapids, Mich., 1915.

This small volume of two hundred pages is an attempt to interpret the History of the United States for the Holland people. The text is divided into twenty-eight short chapters

that give not only a chronicle of political and military events, but also try to sketch in broadest outlines the social and religious life of the inhabitants of the country, of the Indians as well as of the European settlers. Half of the text is apportioned to colonial history, including the making of the United States, and the other half sketches the history of the country from that time till 1912. The narrative is generally as satisfactory as can be expected when such a large subject is compressed within such a narrow space. Under the circumstances, it is a little surprising to find four preliminary chapters before the actual settlement of the thirteen colonies is taken in hand. Yet there is no attempt to give the European background to American colonization. The first two chapters accept the traditional view of the precolumbian idea of the world and of the project and work of Columbus himself. This view has been seriously challenged in the conclusions reached in his researches by Henri Vignaud in his three volumes, *Histoire Critique de la Grande Entreprise de Christophe Colomb*, and *Études Critiques sur la Vie de Colomb*. It is to be regretted that the work has been printed on the cheapest of paper.

F. ZWIERLEIN.

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**New England and The Bavarian Illuminati.** By Vernon Stauffer, Ph.D., Dean and Professor of New Testament and Church History, Hiram College, Ohio. Vol. lxxxii of *Studies in History, Economics and Public Law* edited by the faculty of Political Science, Columbia University. New York: Columbia University Press, 1918. Pp. 360.

This is a very interesting and a very suggestive study in a comparatively neglected field of American history. The reason for this neglect is, perhaps, not hard to fathom. The bitterly anti-Masonic attitude of the American public at the close of the eighteenth century is at once a difficult and a delicate question. It is difficult, for it is hard to trace the political workings of secret societies; the sources are biased and unreliable, designedly ambiguous and misleading. It is delicate, for Freemasonry, with its ramifications, has become warp and woof of the political and social fabric of America.

The close of the eighteenth century witnessed a strange ferment, both social and religious, in New England life. This un-